

COMMON GROUND



The Council of Christians and Jews

PATRON: HER MAJESTY THE QUEEN

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To combat all forms of religious and racial intolerance. To promote mutual understanding and goodwill between Christians and Jews, and to foster co-operation in educational activities and in social and community service.

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Cover Photograph

A Scene on the Ice near a Town—Hendrick Avercamp

Photograph by courtesy of the Trustees of the National Gallery

COMMON GROUND

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MAIN CONTENTS

Voluntary Service	<i>The Dowager Marchioness of Reading</i>
Problems of Citizenship in Stepney	<i>The Bishop of Stepney</i>
Sir Jacob Epstein—a retrospective comment	<i>C. A. Burland</i>
Christian-Jewish Co-operation in Europe	<i>William W. Simpson</i>
Henry Carter, C.B.E.	<i>Norman Bentwich</i>

Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.



Beyond the Summit

AT LAST there is a slight lessening in international tension. There are hopes not only that the long awaited summit meeting will take place, but that it will lead to some measure of agreement, even if in a limited field. No one expects all outstanding problems to be solved even at the summit whether in one meeting or at a series of conferences, but there has been a sigh of relief because it seems as though at last the threat of the H-bomb has been removed a little farther away.

It would be the height of folly now, or even after a summit meeting that was successful beyond all expectations, to feel that we can therefore sit back and relax our efforts towards reconciliation. The lessening of active hostility, welcome though it is, does not necessarily remove the underlying causes of tension, nor the suspicions and misunderstandings that can so quickly flare up again. The ending of the Notting Hill and Nottingham disturbances did not automatically solve the problem of race relations in this country. The disappearance of active antisemitism did not mean that all the difficulties of relations between Christians and Jews were finally removed. So the ending of the cold war would not be likely to establish peace so firmly that we could afford to be complacent.

COMMON GROUND

What the reduction of tension does is to provide a breathing space. We are given time which, at our peril, we can simply waste. Or we can regard it as an interval between rounds and a chance to build up our strength ready for the next stage in the conflict. Or we can treat it as an opportunity to try to work at our problems at a deeper level than is possible in periods of more active hostility, and to find constructive ways of living together despite all our differences. For, cold war or not, there are and will continue to be differences between nations, as between peoples, that are not easily reconcilable. And incidents and situations will continue to arise that may lead to disagreements. How we tackle those disagreements will depend largely on how we regard the differences that exist between us, and on our attitude towards the people who are involved in them.

Between East and West, as between Christian and Jew and between coloured and white, there is still much to be done in establishing our relations on a basis of understanding and goodwill. It is almost impossible to make any progress at all when a war, hot or cold, is at its height. But if we seize the opportunity which the breathing space provides, the time at our disposal may be lengthened. If we neglect it, then the time before the next round will certainly grow shorter and shorter.

Voluntary Service

THE DOWAGER MARCHIONESS OF READING

This article is based on an address by The Dowager Marchioness of Reading, G.B.E., at a Meeting of the Leeds Council of Christians and Jews, held in the Great Hall of Leeds University on 15th October.

FEW PEOPLE think of voluntary service except as a means to an end, and too many look on it as cheap labour, useful for a national flag collection, a door-to-door canvass and so on. But true voluntary service is the gift of skill, time and energy by thoughtful people who have seriously contemplated a problem and decided to devote those gifts to a cause they want to serve. It is a way of giving practical expression to an ideal that one has glimpsed, and in that

VOLUNTARY SERVICE

expression it leads to a clearer understanding and a deeper dedication to the things in which one believes. All of us who today are thinking of the part that the individual can and should play in the world must recognise voluntary service in this true sense as one of the greatest powers for good.

The scope of voluntary service is indeed such that the world could not live without it; but in its various manifestations it defies analysis or classification. How, for instance, could one classify or evaluate a service such as Meals on Wheels? This is something which began with two or three thousand meals a year, and today the delivery by the W.V.S. is two million. To establish that service was a long and exhausting piece of work, involving problems of distribution, of finance, of compliance with hygiene laws and other legislation, of relations with the Local Authority, welfare bodies, and Medical Officer of Health, of determining who was eligible to receive a meal and who no longer required one. Above all, it was a problem of getting tens of thousands of women volunteers ready to do the job, and to keep on doing it. But even the delivery of the meal is not sufficient in itself—much more important is that it should be done by somebody who understands what she is doing, and who in that understanding will also do the little personal things—saying the cheering word, giving the bunch of flowers—that mean so much. These are the things that cannot be evaluated, but are the real strength of voluntary service.

Response to a need

Those who believe in voluntary service have the responsibility of bringing understanding to the workers, so that they will work not only with their hands, but with a real commitment to the cause they are serving. In the first place the volunteers must understand what the work is and why it needs doing. They must recognise the human need that lies behind the service. Then the volunteers must be got actually to start work; and in the first few times of starting work they must be helped and encouraged in every way possible. Then they must be trained—not too soon so as to frighten them off, but soon enough to make them valuable. They must be instructed in the practical details of the service they are to give, and also trained in their attitude to those whom they are serving, so that their service is not the attitude of charitable patronage, but stems from an understanding that

COMMON GROUND

service is a privilege that is conferred only on those who are worthy of it. They must in time be able to inspire the reliance and confidence of those whom they serve, and to give them hope, the most difficult thing in the world to engender in another human being.

To do all this it is necessary first of all to give the volunteer a vision of the far distant goal to which he is going, and then to translate in practical form the paths by which that goal can be approached. And he must be shown how to keep his feet in those paths until eventually he is able to scale the heights and reach the goal.

From small beginnings

Even those people who in their own estimation have very little to give, can be given the opportunity to serve, and in their service to grow so that they begin to take responsibility, and ultimately pass on their strength to other people. I do not believe there is a single person in the world who does not want to give; but many are shy, and many are quite oblivious of how they could give. Thus, for instance, in the collection and distribution of clothing, a little woman living in a back street who thinks she has nothing at all to contribute may be willing to wash or mend one or two garments a week, and persuade her neighbour to do the same. Beginning in this small way, very soon a great band of people is at work. And the woman who thought she had nothing to give can be shown how her effort in fact contributes something invaluable, as a small cog in a big machine. Then after a few weeks she may begin to feel that she can do more, and as she does more she begins to feel that there is a place for her somewhere in the world; and as she relies on the depths of goodness there are within her, she strengthens her faith in human beings.

Conviction and organisation

The organisation of voluntary service must at all times be carefully prepared. The pattern to which people are asked to work must be foolproof; the methods used must be efficient; the instructions given must have simplicity as their key-note, so that there is the maximum amount of understanding and the minimum of misunderstanding; and the machinery must be such that the volunteers are safeguarded against public criticism.

VOLUNTARY SERVICE

Voluntary service, if it is good, stems from the fundamentals in which one believes. The true volunteer who strives to give happiness to others is a dedicated human being; and because he does strive so hard, his achievement is often great. But he must be sure of his motives. The best voluntary service is given by those who know what their own faith is and how they practise it, who have faced the fundamental questions of life, who have resolved their own attitude towards their ambitions and aspirations, and who then have decided what they are going to do with their time—the time they will make, the time they will spare from other things, the time they will rob themselves of—in order to serve other people. Those who engage in voluntary service must be prepared for a continuity of service that is very hard to maintain. They must face reverses which are trying to one's temper, to one's friends, and sometimes even shake one's faith itself. There are times when one has to hold on with only the knowledge that one did have the faith, and one has to go back to the fountain from which one recharges oneself. And the endowment of a volunteer is that when one has been bled dry by giving everything one has, to an extent that seems almost cruel, one feels suddenly that one has been given in return the power for continuous giving.

Encouragement to others

An additional responsibility rests on those whose task it is to direct voluntary service and channel the efforts of others. As well as the attributes of the volunteer, they must have a deep conviction of the importance of what they are doing, that they can pass on to other people, they must have a steadfastness of purpose that enables them to hold on to the vision even when others are doubting, and that gives them courage to bring others back to the original purpose, and above all they must have a true humility, so rare a virtue in human beings.

The spirit of voluntary service is served best not by the genius of a few, but by the true faithfulness of the very many. And all of us who love our country and who believe in our community, can play our part, through voluntary service, in re-establishing in the world the values that matter most. The ultimate wealth of a nation lies in the character of its people, and the responsibility for that ultimate worth lies in the hands of every thinking man and woman who make up the nation.

Problems of Citizenship in Stepney

THE RT. REV. THE BISHOP OF STEPNEY

The Bishop of Stepney, who is a member of the Executive Committee of the Council of Christians and Jews, recently addressed a meeting of the Hampstead branch of the Council.

This article is based on his talk.

WHEN A Bishop of Stepney talks about Stepney he is thinking of the whole ecclesiastical area of Finsbury and Holborn, Shoreditch, Bethnal Green, Hackney and Stoke Newington, Islington, Poplar and Stepney. It is an area of many problems, that press upon a newcomer with such insistence, such solemnity and such humour by turns, that it is difficult to know where to begin. He would indeed be ungrateful who did not pay very sincere and warm tribute to all that the Welfare State has done in recent years in East London. But the more one knows of the people, and the more one realises the conditions that they still have to put up with, the more one's immediate reaction is surprise, wonder and a great joy that there is such an inexhaustible store of friendliness, kindness and toleration among them. If you can laugh at yourself, and laugh with your fellow-men, however grim your darkest day may be it is almost certain, in the East End, to be lit up by at least one touch of humour.

The answer to the problems of Stepney, however, cannot be found in humanitarianism alone. Any real solution must be a spiritual solution and must have to do with the deepest part of man's nature in his relationship to his God. Indeed the problem which first made its real impact on me was that of the irrelevance of the spiritual for so very many of the people whom I am seeking to serve. I think it would probably be true to say that, in the East End of London, the distance between those who profess any religion and practise it, and those who do not, is as great, if not greater, than anywhere else in the country. What we in the Churches offer is to a large extent just not wanted, however much it may be needed. Here I think we need, with humility, to remember our social history. The rather superficial remark of those who ask when the Church is going to win back the working man ignores the fact that the Church, certainly the Church of England, has never really had the working man.



Petticoat Lane Market

(Fox Photos)

As Canon Wickham points out in his book *The Church in an Industrial Community*, that great modern work of research on spiritual witness in the city of Sheffield, not only did we not get the people that were outside the Church, but, often, we did not want them, and a certain aspect of our Church life was organised rather to keep them out than to bring them in. However alien that attitude may be to the present temper of our Church life, it has left among many people a very old, inherited resentment against the Church and all that it stands for. If one can remember that, it helps one to realise just how much one is asking of the ordinary man when one suggests that he should identify himself with a religious group, and with its social and moral obligations, that for so many are wholly different from and opposed to the whole trend and scheme of their life.

COMMON GROUND

An even greater problem than resentment is indifference. There is a very great deal of that. Again our approach to the people who don't care must be one of penitence, and one must be prepared to do the small things, thinking that nothing is a waste of time. Especially must one try to get near to the people one is trying to serve, and realise their friendliness and their willingness to be friends if one is prepared to get alongside them. Then, even though it may not extend to religion, one begins to see how much we have in common as members of the community together.

Rooms to let

One of the most pressing social problems of the East End is the problem of housing. A tremendous change has, of course, taken place in recent years. How different the area is today, compared with even thirty or forty years ago. There are the great thoroughfares of Mile End Road, Whitechapel Road, Commercial Road and so on, very clean and well lit at night. It is only when you go into the streets on either side that you begin to realise that there is still far too much bad property needing to be cleared away, still even some houses that have rooms without windows. One of the difficulties is the anomaly by which property may be officially condemned by the Local Authority, but may still be available for habitation. All too often a man comes along who has sufficient ready cash to acquire some of that property, and he is then able to exploit the plight of his fellow-citizens who cannot find other accommodation for themselves and their families. He will let off the rooms, one family to a room, and will charge anything over £2 10s. for one room, with a minimum of sanitation, a minimum supply of water, and a maximum amount of dirt and filth. There is a very large number of people in Stepney who are the victims of that sort of behaviour.

Then there is the problem of what often passes in the East End as a café. If you wish to keep a public house, you have to satisfy the licensing authorities that you will keep it properly and behave yourself. If you want to keep a brothel, furnish one room as a café—what is seen from the road *is* a café. What is not seen from the road is nobody's business, and apparently no-one can investigate it. The police are powerless to interfere with anything less authoritative than a search warrant, which can be obtained only if they have actual evidence of crime or law breaking. So these places go on; to

PROBLEMS OF CITIZENSHIP IN STEPNEY

the very great sorrow and perplexity of those who are trying, in however small a way, to lift the standard of life in our community.

Of prostitution let me just say that this question is not and never has been confined to women. It is not the problem of the girl on the streets at all; it is the problem of the man and the woman together. We have in Stepney started in a small way a home for girls on the streets, and we have two wonderful women working amongst them every night, under the auspices of one of our own parish priests. Most of the girls do not come from the East End at all, and I never have a happier moment than when I hear from one of our workers that she has been able to persuade one of these girls to accept a railway ticket back to her own home, back, we hope, to a decent life and out of danger's way.

Children without love

Another problem is that of the Teddy boy and girl. I remember my fright when I was first asked by one of my own clergy to go and speak to about 250 of them, at a special service in Church which, from their point of view, was the necessary preliminary to the two hours of jiving which would be available to them if they first attended worship. But it was only when I stood face to face with these boys and girls that I realised that they were every bit as lovable as a churchful of undergraduates. I am quite sure that the real reason for the Teddy boy and the Teddy girl is that they have never known what you and I call love. That is something that has been deficient in their experience from birth.

Such are but some of the problems of Stepney. They are problems that call for our sympathy and our understanding, as well as our determination to strive, as best we may, to overcome them. But essentially they are human problems, of men and women and boys and girls, and our response to them depends in the last resort on our approach to man himself, and to human personality as something of infinite worth in the love of God.

INTRODUCTORY OFFER

In order to make "Common Ground" more widely known, we shall be glad to send you six extra copies of this issue free of charge, if you will pass them on to friends, or put them on a bookstall or literature table.

Sir Jacob Epstein—a retrospective comment

COTTIE A. BURLAND

The writer of this article is a well-known critic and author of a number of books on ancient and modern art.

EPSTEIN was a man happy in his work. When I last met him, at the opening of an exhibition, he remarked happily that he now had commissions to last him until he was a hundred years old. His bright blue eyes were laughing at that amusing thought, and at the friendly way success had dealt with him. We have lost him while his creative powers were still full of massive life, and when he had at long last received the recognition which was his due. We may be grateful that he has left a gift of living sculpture to be enjoyed by all time.

What was Epstein? First a poor student, a sculptor with few commissions, a struggling artist whose work aroused hatred. Then the maker of sensations; and what sensations his great massive ugly truths in stone aroused! But Epstein continued to work, for he was not there to enter controversy, he was an artist who produced things. Sculpture poured out of him like poetry from a prophet. Eventually he was famous, and the greatest in our land delighted in his portraits of themselves. His bronzes seemed to live and move. Because of his humanism one compared him with the past rather than the future. His bronzes reminded one of the glories of Renaissance portraiture. One felt that this was a man who looked on the works of the Lord with reverence. He could no more have allowed his bronze to trickle into the forms of decomposition, to express the horror of our present age, than he could have murdered his sitters. From those sitters he took the true likeness and commented on it. In stone he confronted us with archetypal forms, seen sharply and cruelly. They were treated as curiosities, but even in the showgrounds of England the people who came to laugh went away, laughing still, and yet disturbed inside themselves. Somehow this man got at us, and if that is not the function of the prophet, what is?

One of the strangest things about the art of Jacob Epstein was that, as a Jew, he could give us such a magnificent statement of the Christian faith. At Llandaff his *Christ in Majesty* stands floating before its curved background. His *Lazarus* is no sentimental resurrection, but

the victim of a miracle, bursting grimly from the bonds of death—one who is raised by the power of God is a frightening being. Or go to Cavendish Square and look around until you see his bronze Virgin and Child, and look in that Child's eyes. This Jewish prophet indeed had things to tell to Christians.

Sometimes in his middle period Epstein came too close to the primitive. The angularity of Rima, and the Mayan cruelty of Sleep are examples. But we must remember that here was an artist who had no barriers in his soul against other arts. He owned a truly wonderful collection of "primitive art" collected over many years—ivory and wood, bronze and stone, magical works made by artists and shamans of all the races of the globe. To him they were kindred souls who were artists because they were driven to it by the Spirit.

Epstein was not a versatile artist. He had very strong opinions about what he should do with his material, and he did not attempt to follow any fleeting fashions. He is therefore hardly characteristic of his period. Perhaps in his early work one can see the strong figures fitting into the *Art Nouveau* of the period, but his massive sculptures hark back to Polynesia and Africa rather than to cubism and expressionism, though one can find parallels with both styles in his work. In fact this extremely lively and active man was not experimentally minded. He had a way to go, which it was for him to follow regardless of fashion. Probably he would have achieved fame much earlier if he had been less of an individualist. As it was he had things to express in his art which were not experimental. Direct statement was his problem, and his success was as wonderful as his presentation of the abstract values of living souls.

Strength portrayed in stone

His work in stone was something different from his bronzes. It was painful and powerful, and quite lacking in grace and elegance. He seems to have torn this statement of religion out of his inner being with the grim agony characteristic of the Expressionist painters seeking social justice in pre-Hitler Germany. His kinship with them lies in the strong forms and uncompromising break with naturalism. But where they were telling of the miseries of the poor, Epstein seems to have been translating the Bible into a modern idiom in sculpture. One remembers also in this connection his watercolours on the Bible. His watercolour landscapes were also quick drawings in rather

sombre colour, and a living flow of line. They were not recognised so well as they might have been, because already the fame of the sculptor had overshadowed them. Nevertheless they revealed a side of Epstein as artist which is worth remembering. This was his quick impulsiveness of action. A watercolour took form quickly, but always one felt that a sculpture grew equally rapidly in his mind, so that when he laboriously brought it into form it still retained the living excitement of the man himself.

With this in mind one can see that bronze was a natural medium for Epstein. He put great concepts into masses of stone, but in bronze he made living beings. Modelling in clay has its freedoms, in speed of execution and in possibilities of expressionism, which exactly suited Epstein's genius. He knew from personal experience just what could be achieved in the bronze which would one day replace the clay, so his modelling came out right when it was translated into the rich golden brown metal. He was indeed a good craftsman; and that is a lesson which all artists should learn. No matter how gifted the expression, if technical knowledge is lacking the work will be distorted.

Expression in bronze

Epstein was a great portraitist, and probably he will be best remembered from that angle. He did not always strive for an exact likeness. Sometimes he treated a bronze portrait in an expressionist manner, which can only be compared to a painting by Kokoschka. There is a similar use of rhythmic pattern all over the surface, a similar transformation of the features into an expressive flow of movement. Yet from all this a true portrait would emerge, and one that was a great deal more true than an exact likeness. Nevertheless he often made a true likeness of form and in the process inspired it with life. One has only to remember his portrait of Einstein to know this. Not a feature is wrong, but how alive that head is, blown by the wind of the spirit. It is as if the artist had seen a brother prophet in the mathematician.

If nothing of the work of Epstein was to survive except a few bronze portraits, the world of the future would have some glimpse of the living force of our times. We are not living in an age of stasis, and Epstein well expressed our vivid reaction to every passing event. In his portraits of women we find the peace, the calm eyes, which



Epstein's head of Dr. Ralph Vaughan Williams, O.M.

(Photo: Radio Times Hulton Picture Library)

belong to the true inner nature of the female. Yet he was equally successful in his portrait of a baby as in the rugged grandeur of a great statesman. One wonders how far his Jewish family background moulded his understanding of human types. It may be that his success as a portraitist took him away from more portentous subjects, but one wonders whether it was not through this very

portraiture that he expressed his great message; the supreme importance of the human personality.

But always remember that Epstein was a prophet with bright blue laughing eyes. He lived for some years in a blaze of controversy and publicity. Fantastic stunts and columns of abuse surrounded him, yet he continued to smile, and work, and work, and work. Later, when he was accepted and had won many patrons, he remained still a smiling man who worked hard and long. He was always untidy, active, interesting, and his mind would keep on coming back to the work in hand, or to his next project.

We cannot cage the work of Epstein in any close compartment. His ugliest things were never dull, his best work was never glossy. Probably we shall end by leaving him without a label and just accepting him as an artist of phenomenal output and energy who went his own way through all the "isms" of the twentieth century.

As with his work, his personality also had its own unity. Like most prophets he did not fit into any orthodox framework. But he was human in every way, and friendly in his deepest heart to all humanity. His debt to Lady Epstein is incalculable, but we all know how an artist is in need of that quiet peace of heart which can only come from wife and home. Given freedom to work and live in peace, he still prophesied with his hands and heart. For ages to come his work will remain, with its message of human understanding which needs no words to express it better.

Christian-Jewish Co-operation in Europe

WILLIAM W. SIMPSON

FROM TIME TO TIME—on an average, I suppose, about twice a year—four or five men from as many European countries spend a couple of days together in consultation about the work of the various Councils of Christians and Jews which, as Secretaries, they represent. There is nothing in any way spectacular about these quite informal meetings. They attract no publicity. No "stories" are issued to the press. But their value is out of all proportion to their size, their frequency or their duration.

Let me invite you—in retrospect only, I fear—to sit in with us at our most recent meeting, held in Paris last June. This time there were only four of us, representing the French, German, Swiss and British organisations. From our Austrian colleague came regretful apologies for absence, and messages to which I will return later.

We met in the office-cum-study of M. Maurice Vanikoff, the Secretary of (amongst a number of other organisations and societies) the “Amitié judéo-chrétienne,” a title which I always feel to be most singularly appropriate. It is always something of a problem to fit ourselves into M. Vanikoff’s “bureau”—not because the room is so small, but because his library is so extensive. Archivist and bibliophile, M. Vanikoff has a quite extraordinary facility for amassing books and absorbing their contents. There is never a dull moment when he is around!

German and Swiss Councils

Our two other colleagues are from Germany and Switzerland. Herr Leopold Goldschmidt, the Secretary of the “Deutscher Koordinierungsrat der Gesellschaften für christlich-jüdische Zusammenarbeit” (which, for the benefit of the not too proficient in German, means: “The German Co-ordinating Council of Societies for Christian-Jewish co-operation”), came originally from Vienna and suffered as a refugee from Nazi persecution. After spending a number of years in Great Britain and the United States he returned to Germany to take up this present whole-time and devoted service for the cause of Christian-Jewish understanding and co-operation. The Secretary of the Swiss Council (which calls itself “Christlich-jüdische Arbeitsgemeinschaft in der Schweiz”), Dr. Ernst L. Ehrlich, is a younger man, also at one stage a refugee from Nazism, who has only recently taken over what is for him a part-time responsibility. The greater part of his time is divided between teaching in Berlin and in Basle, and in writing. One of his earliest points of contact with this work was through the International Conference of Christians and Jews at Oxford in 1946, which he attended.

Our “programme” is always a very simple one—in outline at least. The first day is spent in reviewing developments in the countries from which we come; significant developments in the total situation as well as the problems and achievements of the organisations we represent. From review we pass to consideration of things needing

to be done and of possible ways in which we can be of service to each other. But if the programme is simple in outline, it is both elaborate and fascinating in its outworkings.

Take the report of our German colleague, Herr Goldschmidt, for example. He had come to Paris fresh from the annual conference of the constituent groups of the German Co-ordinating Council which this year had been held in Wiesbaden. There are now twenty-six local Councils in Germany, many of which, as Herr Goldschmidt pointed out, had come into being not as a result of pressure from headquarters, but as spontaneous expressions of the growing desire at the local level for closer contact between the comparatively few Jews who still remain in Germany and their Christian neighbours, and for more effective action both in combating any survival or recrudescence of antisemitism, and in promoting understanding and co-operation between members of different groups in the community.

These Councils operate under the highest auspices and it was encouraging to learn that Dr. Heuss, whose Patronage as a person and not merely as President of the Bundesrepublik had brought strength and distinction to the Koordinierungsrat, had agreed to continue as Patron even after his retirement from the Presidency.

Teachers' Conference

As with the Council in this country, our German colleagues feel that their greatest opportunity lies in the educational sphere and we were told of plans already in hand for an important conference of school-teachers to be held in the autumn. The point of such a conference was emphasised by a report recently broadcast in a German television programme of a visit to a school where, in response to a question as to how many Jews had been exterminated under the Nazis, nine out of ten children had answered: "between 20 and 40 thousand"! It is surely important that the generation which is to shape the future should know and learn from what happened in the past!

Two other items of particular interest stand out from Herr Goldschmidt's report: one, of the growing interest among teachers in what was happening in Israel and the possibility of arranging for parties of teachers to visit the new State; and secondly the active co-operation of Roman Catholics in the work of the German Councils. In this connection we were told of a Catholic weekly paper,

"Blick in die Zeit," which, entirely on its own initiative, had recently published a special issue devoted to articles on Judaism and matters of Jewish-Christian interest.

Interest in Israel was also reflected in Dr. Ehrlich's report from Switzerland. There the Arbeitsgemeinschaft is attempting to arrange for a party of ministers and teachers to visit Israel under its auspices. Local Councils are now well established in Basle, Berne and Zurich, with smaller groups in Fribourg and Lucerne, and still others in process of formation in Lugano and Locarno. Here again we were told of Roman Catholic participation in the work.

Interest in Jewish affairs

M. Vanikoff's report, as always, was wide in scope and encouraging in content, covering as it did not merely the activities of the Amitié judéo-chrétienne itself, but also the wider field of Jewish-Christian relations in France. Thus, for example, he told us of a growing interest in his country in Jewish affairs generally, and, more particularly in Christian circles, in the religion of the Jewish people. He referred to a half-hour programme broadcast over the French radio (B.B.C. please note!) every Friday from 1.5 to 1.35 p.m. under the general title of "Écoute Israël." This programme, dealing exclusively with matters of Jewish or Jewish-Christian interest, frequently contained items suggested by the Amitié judéo-chrétienne.

As in so many other countries, so also in France, great interest has been aroused by "The Diary of Anne Frank." The weekly magazine "Match" had recently published a special feature on the film version of the story. In the same connection M. Vanikoff mentioned an edition of the "Diary" published by one of the leading French publishing houses containing a Foreword in which a distinguished Catholic historian had suggested that Anne's high idealism might be interpreted as indicating an inclination on her part towards Catholicism. This had called forth such strong protests that certain modifications had been introduced into the second edition.

Ten years' work

Dealing more specifically with the Amitié judéo-chrétienne, M. Vanikoff recalled that plans were well in hand for the celebration of its tenth anniversary. This would take place under the highest auspices, both civic and ecclesiastic. Thus it was hoped to secure the

presence not only of the President of the Republic or a personal representative, but also of the Cardinal Archbishop of Paris, the President of the Reformed Church and the Chief Rabbi of France, all of whom were associated in the joint presidency of the Amitié. It only remained to find a mutually convenient date.

Although the Amitié would hardly claim to be a national organisation in quite the same sense as the British and German Councils, it has associated with it a number of local groups of which some are more active than others, notably those in Lille and Lyons. To this we can bear independent testimony on the strength of the Bulletins we receive regularly containing most interesting accounts of papers read and discussions held in both these centres.

I referred at the outset to the absence of our colleague, Dr. Kurt Pordes, from Vienna. In Austria the movement which comes nearest to the Councils of Christians and Jews in the other European countries is called the "Aktion gegen den Antisemitismus"—the Action against Antisemitism. This title is in itself a significant comment on the problems confronting our friends in Austria, where, for reasons both political and religious, it is still easier to arouse opposition to a manifest evil than to enlist support for a more positive programme of inter-religious or inter-group co-operation. But our friends are not without hope that in the long run a change of emphasis will become practicable.

Next meeting arranged

And in the meantime, in the hope of being able to assist them somewhat in this direction, it was agreed at the concluding session of our last meeting in Paris that our next meeting should be held in Vienna some time early in 1960. Should this prove possible—and there is good reason to hope that it will—it is planned also to hold a public meeting at which representatives of the other organisations will tell the members and friends of the "Aktion gegen den Antisemitismus" something of what is happening in the other European countries.

Compared with the more spectacular activities of other and larger organisations on the international plane all that I have written here may seem of very small account, but as one who has been privileged to watch the development of Jewish-Christian relations in Europe over the past ten or twelve years it always seems to me that things

of far-reaching importance are happening which none of us would hardly have dared to imagine fifteen years ago. To acknowledge that some of these things happen outside and seemingly independently of our respective organisations is in no way to disparage the value and importance of the organisations themselves. It is rather to acknowledge that the tide is moving increasingly in our favour.

Henry Carter, C.B.E.

NORMAN BENTWICH

Professor Norman Bentwich, O.B.E., M.C., writes about the Rev. Henry Carter, who was Chairman of the Executive Committee of the Council of Christians and Jews from its formation until his death in 1951. Professor Bentwich was formerly Professor of International Relations at the Hebrew University, Jerusalem, and Attorney-General of Palestine from 1920 to 1931.

I CAME TO KNOW Henry Carter only in the late thirties when he had passed his sixtieth year. He had just retired from the Secretaryship of the Christian Citizenship Department of the Methodist Church, but his interest in national and international causes, which had been so marked a feature of his active service in the Methodist Ministry, was in no way diminished. To the voluntary service he was now free to render he brought an infinite vigour, a tireless industry, and the pertinacious method which marked all his activities. It was in the work with the refugees from Germany and in the National Peace Council that we were associated.

Let me say a word first of his influence as a pacifist. The National Peace Council was a remarkable collection of different peace-loving elements: thorough Christian pacifists like Canon Raven, Dick Sheppard, Percy Bartlett and Henry Carter himself, Internationalists and believers in the League of Nations, and those enthusiasts for some specific remedy, Federal Union, world government and an international court of equity.

During the war years the principal activity of the Council was to hold a series of conferences about peace aims, at which statesmen,



The Rev. Henry Carter addressing the inaugural meeting of the Council of Christians and Jews. On Mr. Carter's left are the late Chief Rabbi Heitz, and Bishop David Mathew.

particularly exiled statesmen, professors and officers of the League would give a lead. From Friday afternoon to Sunday evening we would debate, usually in an Oxford or Cambridge college, and try to formulate some conclusions. Henry Carter regularly presided over some of the sessions, and he was a born chairman, with an instinct for fostering discussion, and a capacity for summing up at the end of the session the positive ideas which had been thrown out. It was on the Sunday evening that he excelled. Inevitably he was chosen to give the concluding service, as it were, and to pick up the loose threads of the main speakers and weave them into some coherent pattern. He would retire to his room after the last debate and not

appear at supper. Then for nearly an hour he would hold the close attention of the meeting and send us home with the feeling that we had achieved something. With a mastery of the facts he combined an unfailing discernment and an invincible spirit of conciliation and helpfulness. He belonged to that class described in the Rabbinical "Ethics of the Fathers," as "loving peace and pursuing peace, loving his fellow-men and bringing them nearer to the Torah (moral teaching)."

Concern for refugees from Nazism

Henry Carter has told how in 1937, when he was in Yugoslavia on a peace mission with George Lansbury, he met a German Jewish doctor, who must fly for his life from the country because he was a Jew. He then realised what Nazi antisemitic oppression meant to hundreds and thousands of men, women and children in Central Europe. The Jews of the world were responding to the challenge to Jewish brotherhood and organising emigration and settlement on a large scale. But thousands of the victims were Christians, with some Jewish racial strain, and they were in the same need. From the outset of the Hitler regime, the Quakers had been active in Germany itself and in all the chief countries of refuge, helping anybody without distinction of creed or nationality. But in addition, particularly after November, 1938, when, following Nazi pogroms against the Jews in every part of the Reich, the gates of asylum were opened wide, it was clear that a bigger Christian, as well as a bigger Jewish, effort was required to save life. The Christian Council for Refugees from Germany and Central Europe was formed with representatives of all Churches. Henry Carter became the first chairman of the Board of Management, and later chairman of the Council itself.

As the fugitives came to England in their thousands, the existing offices and staff, voluntary and paid, of both Jewish and Christian Societies proved glaringly inadequate. A Central Office must be established where Jews and Christians could work together. A large, empty hotel was taken and freshly named Bloomsbury House: and the Central Council was constituted to work with the League of Nations High Commissioner for Refugees, Sir Herbert Emerson. Henry Carter was the Joint Chairman with Anthony de Rothschild, the chairman of the Jewish body, the Central British Fund for Jewish Relief and Rehabilitation. For ten years and more the

Christian Council and the Jewish Council and the over-all body which linked them worked harmoniously. He was the link of continuity till the work of integration and absorption of the refugees was completed.

Council of Christians and Jews is formed

Meantime he had again enlarged his field of interest and activity. That was characteristic of him and he illustrated the Rabbinical maxim: "One good deed inspires another." Christianity, no less than Judaism, was threatened through the ruthless paganism and inhumanity of the Nazis. Antisemitism, which was an export and instrument of foreign policy of the Nazis, had reared its ugly head in Britain in the period of economic depression before the war. Christians and Jews should get together, not only for the rescue of refugees but for combating all forms of discrimination and prejudice. During the war the feeling of solidarity in the nation was strong, and the time was propitious to organise the various forces. Initial steps in this direction were taken by Mrs. K. Freeman, a member of the Church of England Committee for Refugees. In consultation with the officers of the existing London Society of Jews and Christians, she arranged for a meeting of leaders from both communities, including Henry Carter. When, however, it was found impracticable to build a national organisation on the foundations of the London Society, Henry Carter, in accord with its officers, approached Dr. William Temple, then Archbishop of York. The Archbishop, who had already played a leading part in work for academic exiles from Europe, Jewish and "non-Aryan," readily agreed to convene a further meeting for the purpose of establishing a Council of Christians and Jews. So it came about that in the spring of 1942, at the crisis of the war, the Council was formed with the spiritual heads of the Christian Churches and the Chief Rabbi at its head, and with leading laymen of all communities. Henry Carter was the Chairman of the Executive, and its active guide and director during the formative years.

At the end of the war, when the Council of Christians and Jews was barely launched, he was urged again to a new and still larger field of work, which required the co-operation of many English and international bodies. It started with the rescue of war-time and post-war refugees, including the millions of "Folks Deutsches" who

were exiled from their home in retribution for the Nazi treatment of the populations of the occupied countries whom they forced into slave labour for the war effort. The World Council of Churches, which owed its origin to the same stirring of the mind as had produced the Council of Christians and Jews, set up an Ecumenical Refugee Commission. Henry Carter was its first Chairman—his inevitable role—and he exercised over the ecclesiastical dignitaries of many countries a conciliatory authority, and succeeded in getting diverse people to work together for the cause of humanity. He was a human catalyst.

I was not associated with him in this last capacity, and knew of his record only from others. But by this time Henry Carter was a household name in the Jewish no less than in the Christian world. He exemplified in his life Wesley's definition of a Methodist: "Friend of all and enemy of none."

Causerie

CANON A. W. EATON

I WAS GLAD to see a recent report that the Federal Government of Western Germany has put at the disposal of various educational authorities funds for political education. According to this report, the aim is to make the present younger generation aware of WHAT NAZISM REALLY WAS, to break down whatever may remain of Nazi ideology, and to counteract forgetfulness. It is recognised that many of those now undergoing education were not born, or were very young children, in the time of Hitler. Such efforts by the German Government are all the more necessary and welcome in face of the reports that attempts are being made by extremist political groups to spread neo-Nazi ideas among the rising generation.

* * * *

The wave of arrests and the savage sentences passed on JEWS IN RUMANIA will call forth the protest of all right-thinking people. The charges brought against those arrested appear to be based on contact or sympathy with Israel or the desire to emigrate there. It is not surprising that many Rumanian Jews should look to Israel. The majority of the pre-war Jewish population of Rumania disappeared

COMMON GROUND

under the German occupation. Those who survived would naturally look to the new Jewish State as a haven of refuge. For years they were not allowed to leave the country, until recently there appeared to be some prospect of the doors being opened. It is all the more tragic and deplorable, not only that this hope should be denied them, but that they should be subject to persecution for having even dared to hope.

* * * *

It is pleasing to hear of the world-wide response to the BISHOP BELL MEMORIAL appeal. Among the many gifts has been a contribution of 5,000 dollars on behalf of American Jews, as a tribute to the Bishop's outstanding efforts on behalf of the persecuted Jews of Germany. Bishop Bell's concern for refugees will be perpetuated in the Memorial, for part of the money raised will be put in a trust fund to further causes in which he was specially interested, including the assistance of refugees and victims of persecution.

* * * *

One of the least pleasing legacies of our English history was the legend of LITTLE ST. HUGH, whose shrine is in Lincoln Cathedral. The false allegation that he was murdered in 1255 by Jews caused untold suffering to the Jews of Lincoln at that time, and this and similar tales have all too often been used in later centuries as excuses for renewed antisemitism. We therefore welcome the new notice that has been erected in Lincoln Cathedral and reads: "Trumped-up stories of ritual murders of Christian boys by Jewish communities were common throughout Europe during the Middle Ages and much later. These fictions cost many innocent Jews their lives. Lincoln has its own legend and the alleged victim was buried in the cathedral. A shrine was erected above and the boy was referred to as 'Little St. Hugh.' A reconstruction of the shrine hangs near. Such stories do not redound to the credit of Christendom and we pray 'Remember not, Lord, our offences nor the offences of our forefathers'."

* * * *

We naturally expect our higher educational institutions to set a good example to the rest of the community in matters affecting rights and freedoms. It was therefore particularly disturbing to read a few weeks ago that the CAMBRIDGE UNIVERSITY APPOINTMENTS BOARD had apparently been guilty of flagrant anti-Jewish prejudice,

in the remarks made by some of the members of the Board in their confidential reports on applicants between 1952 and 1954. But readers of *Common Ground* may be reassured, first that when the attention of the University authorities was drawn to the matter in 1954, adequate steps were taken to ensure that such incidents should not occur again; secondly that there is no evidence whatever to suggest that since 1954 there has been any repetition of the incidents, or any prejudice or discrimination shown towards Jewish applicants; and, thirdly, that Jewish applicants today receive as helpful and constructive a service as the Board is able to give them—that, in short, they are treated in exactly the same way as any other applicants. One wonders what purpose was thought to be served by raising the matter in the Press after a lapse of five years.

* * * *

One of our largest circulation daily newspapers is directed towards capturing the TEEN-AGE POPULATION with its hundreds of millions of pounds of annual purchasing power. A Working Party recently enquired into the reading habits of the three million teen-agers in the country. Its report shows that most of them read newspapers and magazines rather than books, and that their choice indicated that "pictures evidently matter at least as much to them as print." But four out of five do read some books—mainly the "paper-backs" of the "sex and violence" type. Only one in a hundred ever reads anything of a religious character. There is a challenge here for all of us.

* * * *

Two important moves of THE VATICAN have rejoiced the hearts of many. First, the Pope has again been responsible for the amending of Catholic Prayers so that all derogatory references to Jews and Moslems shall be omitted from the Liturgy used once a year on the last Sunday in October. He has done this "out of respect" for other religions. The Pope has also previously made a similar amendment in the Good Friday Liturgy.

The other item is the appointment of a LATIN CATHOLIC BISHOP for Israel. The new Bishop has, of course, a strictly pastoral responsibility, and there is no suggestion that the appointment implies political recognition of the State of Israel by the Vatican, but the

COMMON GROUND

presence in Israel of such a Bishop must help towards a better understanding and closer co-operation.

* * * *

I doubt whether any of our readers have any sympathy with the teachings of the Jehovah Witnesses, but we have the deepest sympathy with the followers of the movement who languish in the prisons and labour camps of the SOVIET UNION. Technically they have been charged with subversive activity. Those of us who know the "Witnesses" know that their activity is invariably governed by a false emphasis on the relationship between belief in God and respect for Caesar. We must ask that the Soviet Union should learn the art of having a right sense of proportion. It is this sort of intolerance that must be done away with if the Summit is going to be really successful.

* * * *

The deportation of the African mother MRS. MAFEKING adds yet another dark cloud over South African affairs, and reminds us of the need to respond to the appeals for help which are being made by friends of the Africans in this country. The Christian Action group, which has already sent so much help to those who were caught up

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THE COUNCIL OF CHRISTIANS AND JEWS

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ABOUT OURSELVES

in the "Treason Trial", is asking for an additional and immediate £100,000. We hope that it will soon be given. But financial help alone will not of course solve the real problems of South Africa. *Common Ground* readers will be among the first to admit that South Africa is faced with a very nearly insoluble problem. But only the wildest and deepest prejudiced mind can think that Apartheid, with its inevitable prelude of persecution, injustice and ruthlessness, can do more than for ever alienate African opinion against the West; the more so when the Bible is used to endorse the doctrine. We in England can do very little that is good for South Africa; we are unfortunately prone to do her much harm by our misunderstanding of her problems. But there is one very important thing that Christian and Jew alike can do, and that is to keep 'South Africa' in the forefront of our prayer life.

* * * *

This issue of *Common Ground* will, it is hoped, appear in time for Christmas, and certainly it will be out by THE NEW YEAR. With this in mind I send to all readers my greetings for God's richest blessing upon all the work to which you are committed for 1960.

About Ourselves

THE MEETING addressed by the Dowager Marchioness of Reading on "Voluntary Service" was one of the most successful events in the history of the Leeds Council of Christians and Jews. A large and widely representative audience filled the Great Hall at Leeds University and responded warmly to Lady Reading's penetrating address, in which she emphasised the essential motivation behind all forms of voluntary service to the community. We are very happy to print elsewhere in this issue a summary of her talk.

THE HAMPSTEAD BRANCH of the Council is well launched on its active winter programme. On October 19th the Bishop of Stepney spoke about some of the problems of citizenship which he has encountered in the East End of London. An article in this issue of *Common Ground* brings to our readers the main questions

with which the Bishop was dealing.

On December 8th the Hampstead Council of Christians and Jews is sponsoring a meeting in the Hampstead Town Hall at which Mr. Christopher Chataway, M.P., will speak on the World Refugee Year, for the inauguration of which he was in no small way responsible. For this meeting the Hampstead branch has invited the participation of other voluntary organisations in the borough which are working for the relief of refugees.

IN WILLESDEN a further meeting is being arranged on December 7th. This will take the form of a Musical Evening. On February 3rd Willesden will be arranging a Brains Trust on refugees at the Anson Hall in Chichele Road.

ARRANGEMENTS are now well in hand for the Annual General Meeting of the Hull branch of the Council on

COMMON GROUND

December 7th at which the Archdeacon of Oxford will speak. In addition there are to be a number of other meetings arranged in the City over the previous weekend.

THE COUNCIL OF CITIZENS OF EAST LONDON, in conjunction with the Council for Education in World Citizenship, held a Conference for VIth form grammar school pupils at County Hall on October 21st. The theme of the Conference was "You and Your Neighbour," and after the opening session, which was addressed by Professor J. A. Lauwerys of the Institute of Education, the Conference went into discussion groups. In the afternoon there was a Brains Trust with a panel representative of the Christian, Jewish and coloured communities, and following this the members were received by the Chairman of the London County Council, Mr. S. J. Barton, J.P., in the Council Chamber. This was a most successful occasion, with 130 pupils from 11 different schools.

A YEAR AGO the Manchester Council arranged a series of visits to schools to show the film "The Toymaker," a puppet film which deals dramatically with relations between people of different groups. This was so successful that another similar series of school visits was arranged this year, and in one week in November over 1,300 children at 9 different schools saw the film. Incidentally, the Council of Christians and Jews has its own copy of this film and would be glad to make it available on loan to schools or youth groups.

In Manchester also there was, on November 11th, a Concert in The Lesser Free Trade Hall given by the Manchester School of Music and Dancing. This was a highly successful occasion.

AT THE REQUEST of the International Bible Reading Association the Council's Education Officer arranged for some children from the Stepney Jewish Primary School to enact scenes from a typical Passover Seder Service at a Children's Rally held at the City Temple Hall on November 7th. This

followed the showing of a film of Jewish family life two thousand years ago. The children were at first surprised to realise that this ancient Jewish ceremony is still carried on in the traditional way, but then were intrigued to see it portrayed before their eyes and to realise how much it meant to so many other children in their own country.

A FURTHER CONFERENCE of the Working Group on the Diminution of Prejudice will be held on Saturday, January 9th. This is a group of educationists and sociologists sponsored by the Council of Christians and Jews which meets from time to time to consider ways in which, through schools and training colleges, people may be helped to develop attitudes of tolerance and understanding. The earlier findings of the Group were favourably commented on at the Second United Nations Conference of Non-Governmental Organisations on the Eradication of Prejudice and Discrimination held at Geneva in June, which encouraged the Group to continue its researches.

THE ANNUAL GENERAL MEETING of the Council of Christians and Jews will be held in London on Wednesday, March 9th at 3 p.m. at Church House, Westminster. His Grace the Archbishop of Canterbury has promised to preside over the meeting. We hope that all readers of *Common Ground* will note the date in their diaries.

THE COUNCIL will hold a public meeting as part of the proceedings of the annual Conference of Educational Associations, to be held at the College of Preceptors, 2 & 3 Bloomsbury Square, London, W.C.1, at 3 p.m. on Monday, January 4th. Sir Edward Boyle (formerly Parliamentary Secretary, Ministry of Education) will speak on "The Teaching of Race and Inter-Group Relations in the Schools." The Chair will be taken by Dr. Robert Birley, Headmaster of Eton.

THE ANNUAL GENERAL MEETING of the Cardiff branch of the Council was held on October 5th. The meeting was,

as usual, well attended and widely representative, and in addition to the election of Honorary Officers of the branch the activities for the coming year were reviewed.

AS THIS NUMBER of *Common Ground* is going to print, the arrangements for the sixth Robert Waley Cohen Memorial Lecture are being completed. This promises to be a notable occasion and we look forward to printing a summary of Sir Isaiah Berlin's address on "John Stuart Mill and the Ends of Life" in the spring 1960 issue of *Common Ground*.

ARRANGEMENTS are also now being completed for the conference of Christian and Jewish clergy and ministers which is to be held in Sheffield on Thursday, December 3rd. The Bishop of Sheffield has promised to preside over the Conference and well over thirty clergy and ministers have already accepted invitations to be present. Conferences of this kind have proved their worth in other centres and we anticipate that the gathering in Sheffield will be equally successful. It is hoped that during the coming year similar meetings will be held in many other centres.

Book Notes

Judaism—A Historical Presentation

By Isidore Epstein
(Penguin Books, 3s. 6d.)

Here we have a skilful and courageous attempt to achieve what must have appeared an impossibility from the start, namely the condensation of 4,000 years of Jewish history within the space offered by a "Pelican." Inevitably the book gives the impression of overcrowding, of arbitrary selection and the kind of summarising associated with lecture notes and background papers. It thus becomes in places merely a series of biographical notes or factual accounts of successive religious developments.

Nevertheless Dr. Epstein has succeeded in giving a certain amount of life to these "dry bones" and, especially when he departs from the purely historical and factual and assumes the role of interpreter or apologist, he manages to impart some of his own fire and enthusiasm to the reader. No better presentation within the limits of a brief survey has been given of such themes as the ethical values of Judaism, the Talmudic faith, Jewish philosophy, the Kabbalah and the Haskalah movement. These sections

of the book are not only informative; they often stir the reader, particularly a Jewish reader, at a deep emotional level.

Perhaps it is natural, therefore, that at times the author is carried away by his own enthusiasm and sincerely held conviction and becomes less than fair to other traditions and insights. Such a statement as: "Greek philosophy may have enriched by its speculations the conception of the soul of the individual man, but it gave no thought to the individuality of peoples other than the Greek," hardly does justice to Socrates, who considered himself a citizen of the world, and Plato, to say nothing of the universal spirit of such works as the *Persae* of Æschylus and the history of Herodotus. And can it be really maintained that "Israel's Torah was the only religious system with a power to train in the holiness of life"? Further, Dr. Epstein's brilliant defence of Zionism and the State of Israel has nowhere taken into account the misery this has caused, however indirectly, to nearly a million Arab refugees. But these are minor blemishes in a book that has in the main succeeded in giving an account of the Jewish religion and its history in a form well within reach of the average reader.

Am Schwarzen Kreuz

By Hermann Sinsheimer
(Kurpfalz-Buchhandlung, Ludwigshafen,
D.M.2.80)

Herman Sinsheimer was born in the Palatinate, land of wine, orchards and history, in South-West Germany, in 1883. He became a prominent journalist in Germany, emigrated, and died in England in 1950.

As a boy his burning love for Germany, and the Palatinate in particular, make his "belonging" anywhere else unthinkable. Then he discovers his Jewishness and later—greatest joy of all—that he is a German and a Jew. This conviction and his serenity never leave him. The comparison his widow, an English Christian, draws between his outlook and Anne Frank's ("never sentimental, never self-pitying, either") is therefore relevant. His short stories make delightful reading, while it speaks for his genuinely poetic writing that the tragic undercurrent of his life's problem nowhere impairs our enjoyment of his autobiographical stories.

He has the deep feeling and simplicity of style of the good German writers and the humour of his homeland, while he avoids the bitter self-irony of some Jewish writers. The book is illustrated by drawings by Karl Heinz which are delicate in touch, almost elegant.

**A Modern
Introduction to Moral
Philosophy**

By Alan Montefiore
(Routledge & Kegan Paul, 14s. 0d.)

Mr. Montefiore, who is Lecturer in Philosophy at the North Staffs. University, has here tackled an extremely difficult task. He has tried to equip the average, uninitiated reader with the essential minimum of expertise for understanding and studying the basic problems of moral philosophy. It is some measure of his achievement that he has managed to do this through the medium of simple, homely language and with a complete avoidance of technical terms.

Inevitably in such a context much of the argument devolves on the current use of ordinary words such as "good," "true," "like," "approve" and so on. Metaphysical considerations are left entirely on one side but the reader is helped to distinguish between the evaluative and descriptive statements which make up so much of ordinary conversation. And lest this might appear to be a dreary subject a word must be said about the author's exceptional gift for taking the reader into his confidence through touches of real humour and engaging candour. This is shown chiefly in his selection of illustrations to support some general proposition. Here is a typical example. It refers to a statement that "Jimmy behaves as if he likes chocolate." "Perhaps he (Jimmy) has got it into his head that it is of decisive importance for the sake of his social security or prestige to be believed to be a lover of chocolate; and so he takes the extreme precautions of going through all the appropriate motions just in case somebody might be watching, even though he has no particular reason to believe that they are."

BOOKS RECEIVED

We acknowledge with thanks receipt of the following books, which we hope to review in a later issue of "Common Ground":

The Principles and Practice of Judaism.
Edited by Raphael Powell. (Hillel Foundation.)

The Moral Values of Judaism. By Rabbi Louis Jacobs. (Anglo-Jewish Association.)

Illustrated Dictionary of Bible Manners and Customs. By A. Van Deursen. (Marshall, Morgan and Scott.)

The Rebirth of the State of Israel. By A. W. Kae. (Marshall, Morgan and Scott.)

Write and Reveal. By Paula Friedenhain. (Peter Owen Ltd.)

The People of the Old Testament. By Peter Ackroyd (Christophers.)

